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The World's Missionary Conference.

From the point of view of a Synod Hall Delegate.

MRS. MARGARET FLEMING, EDINBURG, SCOTLAND.

THE World's Missionary Conference, looked forward to with hopeful and prayerful anticipation, is now a thing of the past. It is still too near for us to be able fully to realize its significance, or to foresee what its fruit will be; but we confidently believe that it will yet rank among the great events of the world's history, and will prove the beginning of a new epoch in the progress of Christianity.

The eight Commissions which were appointed to deal with different branches of the great subject: "The Evangelization of the World," had been hard at the work for nearly two years and their reports were completed and printed just in time to allow of their being read by the delegates before the meeting of the Conference. These reports consist mainly of a summary of the answers to various questions sent out to hundreds of missionaries in all parts of the Foreign Field, and to experienced workers at home; so that very many besides the members of Commissions had given much time and thought to the work of preparation.

On the 16th of June the Conference held its first meeting in Edinburg, a gathering such as the world had never seen before. While the great majority of the 1200 official delegates came from Great Britain, the United States and Canada, there were also present delegates from every Protestant nation on the continent of Europe, from Australia and New Zealand, from South and Central Africa, from India, China, Japan and Korea. And the churches represented were hardly less numerous or less diverse than the nationalities. Differing widely, however, as these churches did, on many points of doctrine, church government and forms of worship, all were agreed in regard to the one great subject which had brought them together—The obligation resting on the whole Church of Christ to make His name known to the uttermost parts of the earth. And the greatness of this subject sufficed throughout the whole Conference to overshadow and keep out of sight all the differences, so that the world was constrained to wonder and admire and to say once more, as long ago, "Behold how these Christians love one another."

While the official delegates met three times daily in the Assembly Hall, simultaneous meetings were held in the Synod Hall, attended by representatives also chosen by the same churches and societies, to the number of about 2,000, the

galleries of both Halls being filled with those who were fortunate enough to obtain tickets from day to day. Great pains were taken so to distribute these tickets that as many as possible might have an opportunity of attending at least one meeting. Every evening a third meeting was held in the Assembly Hall of the Church of Scotland, which was also crowded to the door. Thus night after night, for nine consecutive days, from six to seven thousand people were gathered to hear of the progress of the Kingdom of God in the world; while during the day not less than four thousand sat for hours at a time speaking and hearing the things that concern that Kingdom.

In the Assembly Hall, (the Conference proper) the reports of the Commissions, supposed to have been already studied by those present, were presented and explained by the Chairman of each Commission in turn, and afterwards discussed and criticised. As speakers were limited to *seven* minutes, from thirty to sixty were able each day to take part in the discussions.

In the Synod Hall the same reports were presented in a similar way, but instead of discussion, the various points were emphasized and illustrated in a series of addresses from fifteen to twenty minutes in length, delivered for the most part by men of world-wide reputation, and great gifts of oratory, whom to see and hear was in itself a privilege.

The evening meetings in all three Halls were devoted to longer addresses on important phases of the one great subject.

In looking back I find that the deepest impressions left on my mind are mainly on these three lines.

1 The vast extent and the deep need of the non-christian world.

2 The inherent power of Christianity to meet that need, and the evidence of that power in the past history of missions.

3 The demand which the present situation makes on the Christian Church as a whole, on the various churches and congregations as units, and on Christian men and women as individuals.

1 By the non-christian world we mean all the people on the face of the earth who have either not heard, or not yet received, the Gospel of our Lord and Saviour, Jesus Christ. These comprise, we are told, fully two-thirds of the world's inhabitants or close on one thousand million souls. In the survey made by the speakers in the Conference, non-christian lands were divided into two classes—those where missionary work has been begun and those which are as yet entirely untouched. In the second class is included a larger portion of the earth's surface than most of us realize. Immense tracts of country both in Asia and Africa were pointed out, in which no missionary has ever yet set foot. And yet the unanimous opinion of those who have studied the matter most deeply is, that we dare not attempt to advance into these desolate places, until we have completed the evangelization of the lands in which we have already made a beginning. The advance most important and most urgent is into the unoccupied portions of lands already partly occupied. The extent of these unoccupied portions was another surprise to most of us who listened. In Bengal, for instance where so many Missionary Societies are at work, we hear there are five districts each with about a million inhabitants, all without a single mission station, or a single missionary. Dr. George Robson, of the United Free Church of Scotland, vice chairman of Commissions, said in regard to this class of non-christian lands: "There may be one or two which scarcely need more missionaries so much as a wise distribution of those already there, but in almost all, the missions are woefully undermanned. Great possibilities are seen, but under present conditions they are untouchable. In order to overtake even the first pressing instalment of duty, the staff

needs to be trebled, the contributions quadrupled, and the prayers multiplied sevenfold."

The need of this great non christian world is another fact which the Christian Church has hitherto failed adequately to realize. There are still members of the Christian Churches, not a few, who tell us calmly that missions are a mistake, that these people have their own religions which suit them and are sufficient for them, and ask, why should we try to force our religion upon them? I wish all who think and speak thus could have heard these non-christian religions described by men who have made a study of them and who probably recognized the good that is to be found at the heart of even the worst of them, but who unanimously and emphatically declare the utter impotence of the best of them to deliver a single human soul from sin, or to satisfy its instinctive yearnings after a pure and holy God. The most that can be said for them is that they express the deep needs of the human race in its search after God.

2 What then can satisfy these needs? The Gospel of Jesus Christ and that alone.

Christianity is apt to be regarded as merely one among many religions. It is the one absolute and final religion, which has proved its inherent power to meet and satisfy the spiritual needs of the whole human race. As the Bishop of Durham expressed it, "The whole history of Christianity is evidence that the belief in a Person at once God and man bears fruit in all that is lovely and of good report. There is found in Christ a true vision of God—peace in the presence of God—victory over sin—comfort in sorrow. Our message to the heathen world is Christ, the Son of God and the Son of man—Christ, the secret of God and the power of God—the unsearchable riches of God, for every soul, everywhere, now and for evermore."

What we must seek to give to the non-Christian world is the knowledge of God and of His son Jesus Christ, the simple Bible truths of the word of God. Not a *church* as we generally use the word, nor even a creed; and that for two reasons:

First, to attempt to do so would render impossible that unity and co-operation of all the churches of Christendom which are the indispensible condition of success in the great task of carrying the Gospel to all the world.

Second, and equally important, because to do so would be to deprive the native Christian Churches growing up in non-christian lands of a liberty which we claimed for ourselves in former days, and for which our forefathers laid down their lives—the liberty to frame or choose their own creed, and to develop their own forms of worship and church government. The existence of these native Christian Churches in non-Christian lands is convincing proof if such were needed, of the universal adaptability of the Christian religion.

Among the most impressive speakers in the Synod Hall were Dr. Chatterji, an aged Hindu Christian pastor, who could look back on nearly half a century of work for Christ; and the Hon. Hun Chi Ho, a former minister of State in Korea, and a prominent member of the Christian Church there; while a Chinese pastor in his quaint native costume presided with much dignity and most acceptably; at one of the half-hour prayer-meetings which were the central feature of each day's proceedings.

Dr. Chatterji, claimed for the Christian Church in India that it was at least in the way to become self-supporting, self-governing, and self propagating, and affirmed that in his experience the ordinary church member was more useful in bringing in enquirers than the paid agent.

Dr. Campbell Gibson, a veteran missionary of the English Presbyterian Church in China, showed how their Christian Church there had grown, and

is growing, in the midst of difficulties which we can hardly understand. "It is surrounded with unnameable perils, it has neither a Christian atmosphere, nor Christian traditions, and yet it has already its martyr-roll." Dr. Gibson also pointed out the misleading nature of certain missionary diagrams, in which the Christian population of a country is represented by a tiny square of white in the center of a mass of black. "The native Christians," he said, "do not anywhere form a small dense mass however white. They are white and shining souls, distributed every where throughout the darkness, and in vital contact with it. The native church is not a dead thing, but a living ferment."

The Korean delegate had a wonderful story to tell of the Christian church in his native land: a story which in its main outlines, is already well known. Dr. Moffet, an American missionary from the same country, testified on its behalf "that it was not only a self-supporting church, but a Bible-loving, and Bible-studying church, a church too, in which every member recognizes his or her responsibility for passing on to others the saving truth they have received."

Practically the same attributes were also claimed for the Christian church in Uganda, Central Africa.

3 The demand which the present situation makes on the Christian church collectively and individually.

In the formal message sent by the Conference to the church in Christian lands, we read: "The present condition of the world demands from every Christian and from every congregation, a change in the existing scale of missionary zeal and service; and the elevation of our spiritual ideal."

The great feature in the present situation is the opening on every hand of doors hitherto closed. As one speaker said: "the doors are more than opened, they are *taken off their hinges* and yet the church is unable to move forward and take possession. Will this reproach be wiped away as the result of the Conference?" Another said, "The conviction has grown deeper and deeper during this conference that the primary duty of the church is to evangelize the world. *Opportunity*, *Crisis*, *Urgency*, are words which have been ringing in our ears. Let us face this important question as we disperse and go back to our work." And still another: "The main purpose of the Conference is to bring it home to the Christian church that she must set herself in dead earnest to create a Christian world."

And the church is advised that the first step she must take towards accomplishing this great task must be taken at home. "The cause of the long delay in winning the world for Christ has been the state of the Home Church." "The essential problem of the missionary enterprise is the ignorance and indifference of the Church of Christ." "One of the greatest hindrances to the spread of the Gospel is the want of holiness in God's people." "WE NEED A GREAT SPIRITUAL REVIVAL."

The next requirement is UNITY and CO-OPERATION. The Unity after which the churches must strive is *not denominational union*, *nor anything approaching it.* It is the unity of a number of independent allies fighting the same battle, in different companies, but under one head, and with one great end in view. The Bishop of Southwait dealing with this subject, said: "This Conference owes its success to its being throughout, not *un*-denominational, but *inter*-denominational. We reach out friendly hands to each other across the barriers which divide us, and prepare to come out from behind them as we find work which we can do together." And the immediately succeeding speaker Dr. Arthur J. Brown of the Presbyterian church of America said: "We must avoid identifying Christianity on the Mission Field with those points on which we differ among ourselves. True unity

will grow as we learn to look *less* toward our differences and *more* toward Christ. As we draw nearer to Him we shall draw nearer to each other; and there is nothing which will do more to draw us together than the work of evangelizing the world."

The demand on the individual Christian may be summed up in these four words. *Work*, *Give*, *Pray*, *Study*. In regard to Work, what we have to do is to keep ourselves ever in a listening attitude; ready to hear God's call when it comes to us, and to obey it promptly and unquestioningly, whether the service to which we are called be hard or easy, important or apparently insignificant. When Philip the deacon, heard the voice of the Spirit saying to him "Arise and go into the desert" (an unlikely place surely to seek opportunity for Christian work) he arose and went; and the result was the introduction of Christianity into Africa. And when Ananias, a humble diciple in Damascus, heard and obeyed the same voice saying "Arise and go into the street called Straight," the result was the preparation for his life work of the great Apostle of the Gentiles.

Christian parents were urged to see that the atmosphere of their homes was such that boys and girls might grow up in this listening attitude, and also to give their children that training in Bible knowledge, and in the elements of the faith, which will fit them to obey the call when it comes.

In our giving we must exercise *self-denial*; not giving merely what will not be missed. And we must see that a right motive underlies all our giving. "He loved me, and gave Himself for me," therefore, "I am debtor" to the whole world that knows Him not.

We must pray more frequently more earnestly, more definitely, and more perseveringly.

And that our prayers may be definite and practical, we must study the condition and the needs of those for whom we pray. God expects us to know something about the places and the people for whom we pray.

Let me conclude with these words from the last address on the closing evening. "He finished the work the Father gave Him to do, to make salvation *possible* to all men. Let us finish the work He gave us, to make it *accessible* to all. We have seen the great vision of our Lord lifted up. We have seen the vision of the non-christian world in all its terrible need. Shall not we, to whom He is everything show our love to Him by sacrifice for the love of these, our brethren?"

NOTE—Our readers will be pleased to know Mrs. Flemiug, the writer of this article, as the sister of Mrs. John A. Wilson, of our Women's Board, Editor of Junior Magazine. We are indebted to Mrs. Fleming for the hospitality of her home during The World's Missionary Conference.—ED.

WE have heard from many quarters of the awakening of great nations, of the opening of long closed doors, and of movements which are placing all at once before the church a new world to be won for Christ. The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If these years be wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used they may be among the most glorious in human history. —*Interior.*

The Need of the Church to Stand True to the Negro Race in its Present Transition Stage.

MRS. SAMUEL YOURD, Freedmen Secretary.

AS we study history and trace the hand of God in establishing religious liberty in America, we cannot fail to see the struggle and triumph of the christian religion, and note the place in which it triumphed. In his book "The Frontier" Ward Platt places us in the center of things geographically both in relation to Europe and the Orient. Not only geographically, but historically, commercially and politically the United States is coming to be a vast controlling power of the world. We trace the hand of providence in the discovery, the settlement and development of our country and can we not trace His leading in putting in the very heart of our country, a vast people to be won for Christ.

Jealous brothers sold Joseph into Egypt. God permitted it to be so; but God over-ruled it for good. The negro was stolen by the white men, brought to a strange country and sold into slavery, for the white man's gain. God permitted it. And now He calls upon us to give account for these ten million souls. What are we doing, to make them good true citizens both for this country and for the Kingdom of Heaven. One of the most serious problems before the American people to-day is the negro problem. It does not belong to the South, or the North, but to both. We hear much about the retrogression of our black people and of the failure of our efforts to educate them into usefulness. A careful study will show that many mission schools are every year sending out thousands who become the leaders of the people and whose influence is felt for good wherever they are.

Modern facilities for travel have taken many people into their country and the negro as seen from a Pullman car window is not at his best. The thrifty and industrious among them are not loafing around railroad stations holding out hands for tips. The black man is entitled to his chance. There is no color line in good works. There is no color line in Heaven.

By their race and color they are a distinct people, but so long as we hold that color affects their rights we can not do our duty by them. One of the hopeful signs of the advancement of this people is the reaching out after those things that are best in life, the things that ennoble and elevate, that broaden the mind and lead the soul to God. For this people as for the heathen abroad, many who are studying the problem of evangelization of the masses, claim that it can only be done by people of similar race. It is therefore necessary to raise up native teachers, leaders and preachers of the Gospel. This must be made prominent in the work among the Freedmen. Educational work among the negroes has advanced and produced greater results than is generally known. The report of any one church will show what is done by it. This multiplied by the number of churches gives some idea of the extent of the work Leading men of the South bear testimony to the value of what has been done.

Hon. Henry Watterson in address in Carnegie Hall, New York, Jan. 17th, said: "The world has never witnessed such progress from darkness to light as that which we see in those districts of the South where the negro has had a decent opportunity for self-improvement."

The negro, according to Booker Washington, pays taxes on $354,000,000 worth of property, owns and controls, mainly in the southern states, 33 banks; has

16,000 ministers, 24,000 churches, $27,000-000 worth of church property.

Industrial education will make better cooks, seamstresses, nurses, washer women, brick layers, carpenters and farmers. We should help the negro to feed and clothe and shelter himself, but this is not all of our duty. The negro must have the education of the heart as well as the hand and head and the Gospel of Jesus Christ is the only power to elevate any race.

In making a tour of our United Presbyterian mission stations, seventeen in number,—with Pittsburg Pa., as our starting point,—it required two thousand seven hundred and ninety four miles by rail, 195 by boat and 105 by driving, a total of 3,094 miles. Everywhere we found the negro people hard at work. And especially were we impressed with the sacrifices the parents make to educate their children and the eagerness with which the boys and girls, as soon as one term of school is completed, go to work to earn money to pay expenses of the next term.

In some of the older and more advanced schools there is a refinement that points directly to the influences at work. The Bible is one of the text books of a mission school and who can tell or estimate the influence of its being taught in this way. Examinations must be passed and grades given in Bible study just as in history or grammar. What a sin against our own children that the same instruction is not everywhere allowed.

On plantations near our missions it is common to hear the songs of the sweet singer of Israel sung by those at work in the field. Many were the expressions of gratitude for what the "church up north" was doing for them and in one mission an old man "arose in meeting to give testimony and he said "I'm an old man, 'aint much good no way, but my boys and girls, they's all growd up and they goes to this mission and they is all settled hereabouts. And ebery day and ebery day I prays the good Lord to bless "dem Boards" an the church up north, and praise the Lord he done do it, cause they is so good to us." It seemed to me that they look upon the "church up north" much as back in the sixties they looked upon Abraham Lincoln—for help and deliverance. Shall we fail them? or shall we

Still labor on
There is no room for doubt or fear:
That all is done.
And no more need is there for service here,
Until we know that all have heard the Word, there is no time for rest.
The promise is to those who faithful are until the end.
Still hear the Master say "Go work today. Still labor on.

The Part Industrial Education Should Have in our Educational System.

By Rev. John T. Arter, Arlington, Alabama.

MAN is brought back to the image of his creator by the faithful preaching of three distinct gospels. The first and most important is the gospel of the grace of God, then skilled labor and mental culture. The relation of the latter two must be determined by the circumstances and condition of the individual to be taught.

The negro race in this country is a child race and he is now passing through the kindergarten period of his development.

It was first thought that all students should be formed by the same mould. One primer, one catechism, and one rod for all. This idea came into the first attempts at negro education. The negro youth was given the same training as

was given the wealthy New England youth, who had behind him centuries of the world's best civilization. He was hurried over the grades, and put to work at the classics. When graduated, his wants were increased with no means to supply them. He went back to his humble home, among his poor ignorant people. His education had not fitted him to meet the needs of his race, in many instances he drifted into worthlessness and brought an odium upon negro education.

REV. JOHN T. ARTER AND FAMILY.
Early Products of Knoxville College.

It is true the negro needs college trained leaders, but since the masses must earn their bread by the sweat of their brow, and must toil for a material foundation upon which the race must build large; emphasis should be placed upon industrial training in our schools. Every student should be taught to do skillfully the common things of every day life, and those talented in that direction should be encouraged to complete a trade.

It is just as important for a girl to locate properly on the table the meat platter, as it is to locate the *Milky Way*. It is just as important for a boy to be able to harness a team and set a *plow stock* as to work a problem in Geometry.

Students who deal simply with the book seldom get back of the world. Japan to them is simply a yellow streak upon the map, not a real country.

Man is so constituted that the dwarfing of any one of the faculties hinders the proper development of the others. The hand and the mind must be trained together.

Too much emphasis can not be placed on this phase of our education.

One of the most baneful influences of slavery upon the negro was to teach him to think meanly of manual labor. Under slavery he worked because he was made to work. He received no part of his earnings. It was to his master's interest to clothe and feed him, so he had no stimulus to work and when freed, he thought work was degrading and that it lessened his chances to rise in the world.

The schools must classify and dignify

GIRLS GARDENING, ARLINGTON, ALABAMA.

BOYS GARDENING, ARLINGTON, ALABAMA.

labor. Raise it to the standard of a profession, and prove that it is just as honorable as any other profession.

This our mission schools are doing in a limited way. Young men are going from the school to farm and to teach their fathers that it is an erroneous idea, to think that a mule, a plow, 40 acres of land and a merchant to advance them, make a successful farmer. But these young men put their brain in the soil and make two bales of cotton where one had formerly grown; they purchase their farms, grow flowers as well as corn and cotton and beautify their surroundings.

The negro after 4000 years in the tropics of Africa and 300 years in the same climatic conditions of the south, is immuned to malaria, and is the only man who can work in the southern fields and keep well. Ten per cent of the foreigners who come to labor in the southern fields die the first year. If the plantations of the south, made poor by slave labor and the land-lord-system, are to be reclaimed and made to contribute their part of the world's supply, the negro must be trained to do work skillfully

The slave plantation had many of the features of the industrial school, in that the negro youth were trained to be skilled mechanics. The earnings of the slave mechanic went to their master so that the slave had no particular interest in the trade. In the early years of the transformation from slavery to citizenship the young freedmen considered the trades a relic of slavery to be discarded. It is alarming, the small number of negro mechanics compared with the large negro population. The mission schools are trying to correct this, and give to the world a class of skilled, christian mechanics and material.

The demand of the hour is for good, reliable help. This need comes from all parts of the country.

The negro makes the best servant the world has ever seen. There is no other class of servants who can enter into the feelings of the innermost life of him whom he serves as can the negro. His conduct as a servant, during the civil war, has no parallel in history.

To say that the negro is the world's best servant, does not reflect upon him as a man, nor does it lessen his chances to rise to the height of the greatest along other lines, nor does it lower the race in the eyes of good people. Christ who thought it not robbery to be equal with God, took upon himself the form of a servant.

The negro has lost ground as a servant. He has been supplanted by members of other races, because he has failed to keep abreast with the improved conditions and requirements of society. He will regain his place whenever he prepares himself to do skillful work. People who hire servants prefer the negro if he is well trained.

The schools must help him to make this preparation. The girls must be taught the requirements of well regulated homes, and the boys must be taught to do skillfully the common things of every day life. The young negro must be taught how to practice economy, how to treat his employer, and how to dress in good taste, and how to be faithful.

He must be given the word of God as his rule of life. The temptations of the servant life are legion: nothing short of the grace of God will keep the servant clean. They must be taught not to serve as men pleasers or eye servants but with a conscious sense of their duty to themselves, their employer and their God.

A few dollars spent in equipping one school to teach the trades, domestic science and agriculture, will be worth more than any quanity of free scholarships and second hand clothing. The negro does not need to be taken care of always but given opportunity and just help enough to get him in a position to help himself.

Educational Agencies.

Miss ANNA BELLE FERRIER, KNOXVILLE COLLEGE.

THE United Presbyterian Church has accepted Christ's command to "teach all nations" in so far as she has undertaken mission work at home and abroad. The schools established for the education of young negroes are among the best paying of all the investments of the church. Not that the increase is all received into our own church membership, for many educated in our schools join the church of their fathers, but they have done much for the up-building of Christian character and stimulating high ideals.

"The far reaching results of the work of Mission schools cannot be calculated. Of negroes in the South who have attained a position of honor or trust or helpful influence among their fellows, at least four out of five are the product of philanthropic or Missionary schools. It is openly claimed that not one who has ever been connected with the unmentionable crime has ever been known to have been under the influence of a mission School. The graduates of Mission Schools make a more favorable showing as to the lack of criminals among their number than even our Church schools in the North, many of the largest Mission Colleges boasting that not one of their number has ever been arrested for a crime."

The fore-going is quoted from "United Presbyterian Missions in the Southland" and is a splendid testimonial to the faithful work being done.

Education even for white children in the South is not so far advanced as in the North, but for negro boys and girls the provision is not nearly equal to the demands. One of our workers in Birmingham told me that there were literally hundreds of boys and girls in that city alone who could not attend school, even if they so desired. In many places the term is only three or five months each year. The teachers are frequently young and incompetent. A number of our Knoxville students, as low down as the eighth grade, have already taught school. Indeed, one of the fourth grade boys asked my advice about staying out a year and teaching!

Those who are familiar with our southern fields know that there are three groups of Mission schools: Norfolk, Chase City, Henderson, Blue Stone, and Townsville comprise the eastern group; Knoxville, Bristol, Cleveland, Athens, and Riceville, the central; Miller's Ferry, Prairie, Camden, Canton Bend, Arlington, Birmingham and Midway, the southern. These vary in equipment from primary schools to a Theological department at Knoxville. The smaller stations are feeders for the larger and better established centers. So loyal are they, that it is a foregone conclusion that, so soon as they are ready, the students of certain localities will attend certain institutions. Even the literary societies of the latter can count to a certainty their new members as soon as they know where the new students are from.

Because of limited space I cannot take up the individual stations. They are all worth knowing. If you have not already read the little booklet from which I quoted above, send for one and learn with humble pride what our church is doing. It was prepared for use in the Young People's Christian Union Mission Study classes this last spring and can be secured from the Freedmen's Board * without charge.

Perhaps the stations in Alabama come into closest touch with the real life of the people. They are all located on plantations or out of town and so directly influence the life of the community. If it is true that the district school-teacher

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* Send to Rev. J. W. Witherspoon, D D., Secretary of Freedmen Board, 1703 Buena Vista St., Allegheny, Pa.—EDS.

shapes local politics, by molding the ideas of the child who in turn controls the parent, it is no less true that the teachers in these stations are in a large measure responsible for the manner of living, style of dress, ideals, ambitions, and—I was about to say—morals of their several communities. Many a pitiful tale might be told of the struggle some are making for an education. One girl of sixteen walks *ten miles every day* to school. She cooks her breakfast the night before that she may eat and start by sunrise. Classes for mothers are conducted in some of the stations. It would be amusing if it were not so pathetic to watch their struggles with unknown cooking utensils and, to them, wonderful recipes. But oh! the proud triumph when a cake or a loaf of bread turns out eatable! The competition is great and the rivalry keen at times. They are taught not only cooking and sewing but also how to read. There they sit patiently day after day struggling with the letters their own sons and daughters mastered so easily. They are encouraged to remain long enough to be able to read the New Testament and then their pride knows no bounds.

☞Last year *three thousand nine hundred sixty-one students were enrolled in the various schools.* This means nineteen thousand eight hundred five hours of Bible study each week or seventy-nine thousand two hundred twenty each month. If we believe the promise, "My word shall not return unto me void but shall accomplish that whereunto I sent it" this Bible study alone would be compensation for all the outlay. But add to this the influence of the Sabbath services, the Christian organizations, and intimate contact day by day with earnest Christians and you do not wonder that mission students are prepared when they leave school to serve their fellow-men wisely and sympathetically. Not until eternal secrets are revealed will the whole story be known. Ours is "to labor and to wait."

NURSES AMD PHYSICIANS EMPLOYED IN ELIZA B. WALLACE MEMORIAL HOSPITAL.

Robinson Memorial Infirmary and Its Nurse Training Class.

MRS. TILLIE E JOHNSON, Camden, Alabama.

SOME years ago a contagious disease attacked our school and so crowded were we, that it was impossible to make anything like a complete separation between the sick and the well. The disease spread, for every person in the boarding department had been exposed to the contagion and the school was almost broken up. The carpentry shop and sewing room were turned into sleeping rooms for the uninfected young men and their dormitory was converted into a temporary hospital for sick girls and lady teachers. There had been a few cases of severe illness previous to this, and deaths had resulted because we failed through ignorance of the nature of the sickness to recognize its seriousness until the doctor could do nothing when called.

With a large number of boarders to care for, these conditions suggested the need of a home for the sick and the help of some one familiar with the symptoms of approaching disease, as our nearest physician is ten miles distant and medical visits necessarily costly.

The matter was presented to the Women's Board for their consideration, with the statement that Judge Henderson would donate the site for the building and one of the teachers would take up the study of nursing, if a building could be provided. Not long after, a friend gave one thousand dollars to the Freedmen's work in memory of her mother. This was considered God's answer to the prayer for help. Different societies and individuals contributed furnishings etc., and to-day the Robinson Memorial Infirmary stands a thing of beauty and blessing to the mission and community.

The dormitories are always more or less crowded, and for a sick one to have a place where he can be the sole occupant of a bed and receive the attention of a nurse day and night, is appreciated beyond expression.

This year there were eight names on our nurse training roll. Our plan is to give a two years' course here and have the nurses take their third year at Knoxville College Hospital. Two students go there this year and one of our graduates of 1909 will finish at the College Hospital and return to work in this county this fall. So great has been the demand for their services, even ten and twenty miles distant that we have been compelled sometimes to send out a rather inexperienced nurse. At this writing a first year nurse is attending a patient with a fractured thigh and also has a bed-sore. Fortunately she had had the care of a somewhat similar case on the grounds here, and the doctor reports that she is giving satisfaction to himself and patient.

The major part of the nursing done is of course in the homes of the better class of southern whites, where, by their intelligent service, cultured manners, efficiency and willingness to do more than the required work of a trained nurse, they are making friends not only for Miller's Ferry Mission but for the cause of education among negroes in general. Senator Bloch of the Alabama legislature was attended during a severe fracture by two of our nurses. He never tires of expressing to our principal his appreciation of their services and the work done by the mission in training them thus. He donates a copy of the county paper of which he is editor to the school.

Not seldom in visiting among the sick, the nurse must take along not only remedies, but the commonest articles necessary to make the remedies effective. In one home not even a spoon or a glass could be found in which to administer

the medicine and when a sponge for fever was ordered, a clean cloth with which to do the sponging had to be provided by the nurse. In another case a mother was tossing from side to side with fever and the nurse found on entering the cabin, every opening tightly closed, though it was the middle of August, while a friendly neighbor was anointing the patient from head to foot with axle grease. When the nurse began to make preparations to give the patient a bath, the neighbor who had submitted to the admittance of outside air with ill concealed displeasure, exclaimed: "Don't put no water on that 'oman, yu'll kill her sho'." ' The nurse went on with the bath, trying to explain at the same time why pure air and cleanliness would do much toward the patient's recovery. It is to be hoped that the object lesson was not without effect. Thus our nurses often go as missionaries into the plantation cabins, helping the inmates to understand those things which tend towards good health, making the bed comfortable for the sick, cleaning the room, and instructing in the preparation of food.

The ignorance of so many as to the kind of diet a sick person should have is marvelous. Not long ago the parents of a boy suffering from dysentery gave him field peas. He died in a day or so after. A babe very ill with cholera infantum, was fed on sweet potato by its mother, who explained that she thought it might give the child an appetite.

To impart information on this and other subjects pertaining to health, at the graduation of our nurses, the public exercises consist chiefly of instruction on the value of hygienic conditions, what to do in emergencies, etc. At our last school closing, illustrations by actual work on the rostrum were given by the nurses, showing how to dress a wound so as to avoid infection, how to treat a burn, how to stop a hemorrhage and so on. The exercises were very interesting to the large audience and we believe quite helpful.

I could not feel satisfied to close this article without mentioning the interest and kindness shown this department by Mrs. Mary McFarland of New Athens, Ohio, who sent to our hospital canned fruits, flannel, old linen for bandages,

NURSES TRAINING CLASS, ROBINSON MEMORIAL HOSPITAL, CAMDEN, ALABAMA.

simple remedies for various ailments many of which have been most helpful, and through her influence $200 was donated toward the erection of an annex to be used as a home for nurses; all of this and much more she has done, first, because she longed to honor her Lord and again, because she desired that the life and influence of her departed daughter, Dr. Bessie, "the beloved woman physician," as she was called, might be reproduced in the lives of her colored sisters in the Black Belt. This wish is to a great extent being realized, but we believe with the erection of the annex whereby better provision will be made for the nurses comfort and training, the good accomplished will be increased manifold.

The Eliza B. Wallace Memorial Hospital.

By Miss Jennie Moffat, Knoxville Memorial Hospital.

A wider knowledge of our work and of the part Societies and individuals are having in it, no doubt will inspire a greater interest in this branch of the Master's work among the Freedmen. We take this means of acknowledging gifts and also to show the opportunities that individuals may have to assist this work.

Our hospital was built a little over three years ago, in memory of Eliza B. Wallace who gave most of her life to the uplifting and educating of the negro, and it is as yet the only hospital within a radius of 200 miles where colored people can have good medical and surgical attention and hospital care.

The primary object of the founders' was, to train negro girls as nurses, and to care for the sick among the students. This and more has been accomplished. During the first three years of our existence 92 students were cared for, and 240 outside patients from the city, were cared for throughout the state and even from adjoining states. Of this number we have lost only 24 cases, 9 operative and 15 medical cases—most of these being moribund at entrance.

In addition to these many have come to our clinic for medicine and surgical dressings, and our nurses have gone out into the homes to give simple treatments as well as to care for serious cases

NURSES IN TRAINING AT ELIZA B. WALLACE MEMORIAL HOSPITAL.

among both colored and white people.

This fall three girls, one having taken two years at Millers Ferry, graduate from our Nurse Training Department, thoroughly trained in theory and practice of nursing, both medical and surgical. Not long ago the head surgeon of our leading white hospital told our surgeon he never saw better service from nurses anywhere, than he had rendered him here, and predicted a busy future for them.

The hospital is not supported by either the Freedmen's Board or the Women's Board as some suppose. The college furnishes heat and water and keeps up repair as any other of its departments, and the Freedmen's Board furnishes one-half the salary of the Superintendent, the other half being received from the Slater Fund. A number of Societies and individuals have aided in the equipment during the past year.

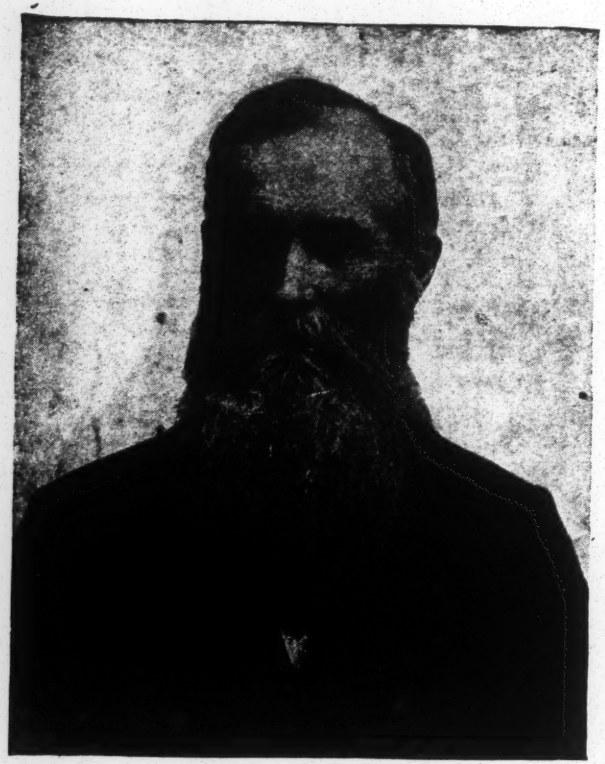
The Mission Circle of the Fifth Church, Allegheny, in addition to a gift of $100 for furnishing when the hospital was opened, donated $90 for a new sterilizing outfit for our operating room, in memory of Miss Jennie Beggs, a fellow worker, who, during her life had been greatly interested in the work here. Mrs. Hugh Elliott, of Omaha, recently bequeathed $100 to be used in the Nurse Training department. Part of this will be used to purchase a library along our lines of study.

Donations of bedding and towels have come from Missionary Societies at Winchester, Kan., Springfield, Mo., and Primary S. S. Class, Roneys Pt., West Va. Through the kindness of friends of the work from Jersey City to Oregon, it has been made possible to create a charity fund by which we have been able to provide care and treatment for seventeen cases where the patient had no one to meet the necessary expense of hospital care.

OPERATING ROOM IN ELIZA B. WALLACE MEMORIAL HOSPITAL.

Many of these people consider the money as a loan and repay it 50 cents or a dollar at a time when able to work. Others were able to pay part of the expense, while others were wholly charity. We have used about $125 in

MISS JENNIE McCAHON, BIBLE READER AT KNOXVILLE, TENN., FOR TWENTY YEARS, IN HER HOUSE TO HOUSE VISITATION.



DR. JOHN S. McCULLOCH, President,
1877–1899.

MISS ELIZA B. WALLACE,
1877–1897.

NOBLE LIVES.

Memorial to Dr. McCulloch and Miss Eliza B. Wallace.

The faculty, the alumni, and former students of Knoxville College met in the College Chapel Wednesday evening, June 1st, to consider plans by which they might give expression of their gratitude for the unselfish life and faithful service of Dr. J. S. McCulloch and Miss Eliza B. Wallace, whose lives were given to the education and Christian training of the Negro youth, that their names may be held in honor as among the wise builders of Knoxville College.

that way and have still $100 which we are holding in reserve to apply towards a permanent charity bed which we hope for in the near future.

These contributions have enabled us to treat more cases, helping the needy and to give our nurses a more extensive experience in nursing.

The contributions to this fund have come mostly in small sums of from one to ten dollars from those who earn their daily bread by hard toil and God is surely blessing their gifts in making us instruments in bringing some to Christ.

Among those who have been helped by this fund are three especially worthy of note.

One, a young man, a student in the College Preparatory Department. Having a great desire for an education that he might go to Africa as a missionary, he worked hard all summer and then acted as night watch and did any job of work he could do besides. He wore himself out and when illness came he had not the vitality to resist disease and after nearly ten weeks of suffering passed away rejoicing in Christ.

Another, a young man of twenty, was picked up from a hovel where he had no care, and brought here. He had been well trained but had wandered and his people had forsaken him.

He was won back and died a Christian.

The third was found ill on the street and brought here. No home, no friends, afraid to die. But the Lord spared him until we had a chance to show him the right way and he died in the faith.

But all have not died. Two at least have gone out—one to a R. R. Camp, and one to her home, to witness for Jesus by word and life.

But as our work broadens our space is too small to accommodate our patients comfortably.

For nearly three months we were compelled to give up either the dining room or reception room to patients.

Our nurses are willing to deny themselves to do this for others. That is all we can do. We must have more room if opportunities opening to us are to be taken advantage of.

Such a building as would meet the requirements would cost about $2500. The Church Boards are burdened with debt. New demands come from all sides.

If this need is met, it must be done by some consecrated person or persons whom the Lord has made to feel that they are only stewards of His goods, and that they desire to use their means to get the greatest glory for the Master and good to their fellowmen.

Our hope and prayer is that the Lord may lay on the heart of some such, the needs of the Eliza B. Wallace Memorial Hospital.

"Our Share in the Evangelization of the Negro of the South."

Read at Annual Meeting of W. G. M. S., St. Louis, Mo.

By Miss Sylvesta Keenan, Canton Bend, Alabama.

THE message I bring to you from the southland is not a new one. You have often heard of the work that is being done to evangelize the southern negro, but I shall try and tell you some of the blessings derived from your special efforts.

The churches of the north have not been sparing in their contributions for the evangelization of the negro of the South. Unselfish Christian missionaries left their homes in the north that this free but friendless people might have light. This was no easy undertaking,

yet through prayer and long suffering, good has been accomplished.

The negro having depended so long on his master for every thought for a livelihood was wholly ignorant of his duty as a freedman. It could be easily seen that more than freedom was necessary to make a desirable citizen of him.

It is unreasonable to believe that the evangelization of the negro can be accomplished by a mere literary education. Bishop H. M. Turner of the African Methodist Episcopal Church said: "Industrial and mechanical education and skill has not presented the world with a finished man or woman, but these combined with basic principles and teachings which come from Christian missions have given the completed touch."

The churches that were most interested in results have tried to establish a school and a church.

The progress made is encouraging. There are fifteen schools of good standing managed by the white Baptist church, more than fifty by the American Missionary Association, fifteen conducted by the Methodist Church North, ten by the white Presbyterians and seventeen by United Presbyterians of North America.

There are a number of other schools that compare favorably with these. Thousands of men and women, boys and girls have come under the influence of these schools. At the close of the Civil War five percent of the negroes could read and write and the latest statistics show that more than half of the entire population can read and write. And yet as we visit the cities and towns of the south and go further into the rural districts and see the ignorance and vice that exist, we feel that Christian education is yet to be widespread before we can entertain any great hope for the future of the negro.

The United Presbyterian Church opposed slavery and it was but natural that it should be among the first to extend a helping hand to the freedmen.

Rev. J. G. McKee opened the first U. P. mission in the south for this people at Nashville, Tenn. He suffered many hardships during the severe winter of 1863-64, yet he planted a seed that was destined to bring forth much fruit. After working against many odds the school was removed to Knoxville, Tenn., under its present name, Knoxville College.

This Institution ranks among the foremost of the schools established.

The board and tuition were placed in easy reach of those who were eager for advancement. Its influence for good is far reaching and hundreds of boys and girls sought entrance. Most of them come from homes where their surroundings are very poor, many are anxious to return and improve conditions; above all they are eager to establish principles of christian living. Having high ideas of morality they are instrumental in making better the communities in which they live.

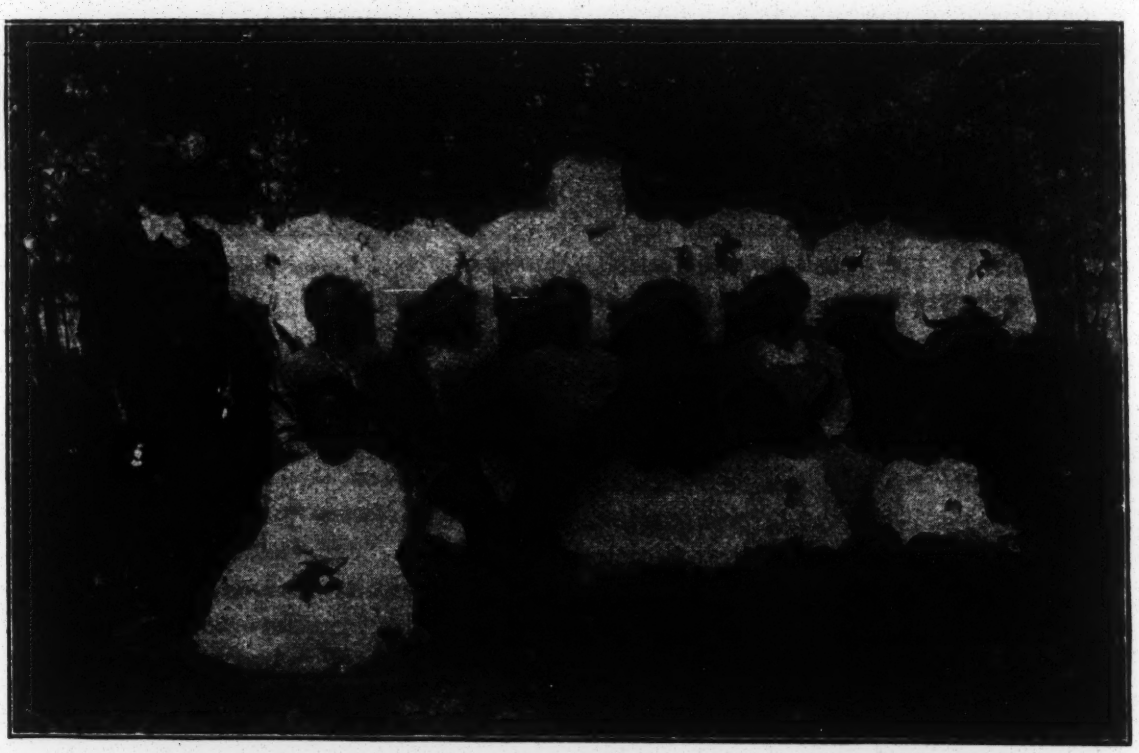
Since 1875 more than 3 500 students have been under the influence of the College and about 350 of this number have been given diplomas from the various departments. Many of these men and women have dedicated their lives to work in the United Presbyterian missions among their own people. There are sixteen of these schools. Six in Wilcox County, Ala., one in Birmingham, Ala., four in Tenn., two in North Carolina and three in Virginia. These schools are reaching a class of negro youth who could never rise above their present low conditions but for the help they are giving.

Until the mission schools were opened in Wilcox County, 30,000 negroes were almost wholly destitute of school advantages.

For twenty-five years the school at Miller's Ferry, Ala., has stood as a beacon light for the people of Wilcox County. Rev. C. H. Johnson and his wife, both of Knoxville College, are giving their lives to this work. Young men and women who are living demon-

strations of what these missions can do have gone out from under their influence and that of their co-workers.

When this school was first established, ignorance reigned supreme in the community. The ministers were ignorant, superstitious men, many of them immoral characters, and set no example of right living for the followers. Whole families were crowded into one-room cabins which were used for cooking and living purposes. The people knew nothing of economy. Their crops were often mortgaged and year after year their



THE MOTHERS OF CANTON BEND MISSION. MRS. T. M. ELLIOTT, PRES.

debts became heavier. Through the influence of the mission these conditions have greatly changed. Better homes have been established and from a careless shiftless people they are being transformed into a people with higher ideals and nobler standards. What is being done for the people of Millers Ferry is to a great extent being done at Arlington, Prairie, Midway, Canton Bend, Camden and the mission at Birmingham, Ala. The school at Arlington is especially worthy of notice. Although one of the youngest, it has made very rapid growth and it has done a great work for the people.

Among the other ten missions in Tennessee, Virginia and North Carolina stand out prominent, Norfolk mission College, Norfolk, Va., Thyne Institute, Chase City, Va., Henderson Normal School, Henderson, N. C.

In establishing these schools much money was expended.

The Women of the church responded to the call to assist in this work. A certain part of the work was assigned them and they have worked diligently for its support, knowing something of the conditions in the homes of the negro and being anxious to better these conditions, they assumed the responsibility of the sewing departments and domestic training for girls.

The industrial work done in these branches at all the schools stands out prominently as a testimony of the good that is being done.

The McDill Home at Knoxville, is the best established model home for girls from eight to sixteen years of age. Each year more than fifty girls are under the

careful, training of Miss McDill where they are given a thorough knowledge of housekeeping.

The cooking, laundering and general housekeeping is done by them. This home is scruplously clean from the laundry in the basement, to the attic on the fourth floor. The work is systematically arranged and is made easy.

One of the girls who was in training here four years and is now settled in her own home writes: "I find it very helpful to use the plan of work taught by Miss McDill. I wash Monday, iron Tuesday, and mend Wednesday. The remainder of the week I sew and plan for my children. Housekeeping is made easy and I enjoy it so much."

This is true of many others; the training given them is carried out in their own homes. Many of these girls are working in the missions and instilling the same principles in the hearts of the children.

The domestic science department is transforming many untrained girls into good domestic helpers One of the principals of our missions writes: "The training given the girls by the matrons and sewing teacher is doing much good and should not be neglected; and most important of all to my mind is the Domestic Science. Housekeepers who cannot cook have caused more sickness and death than any other one class in the race, to say nothing of the waste caused by not knowing what to do with the left-overs from the table. Some of the small girls of our town are doing the baking because they can cook better than their mothers.

Another said: "Four years ago I could go into a home at dinner time and find the table laden with three or four different kinds of meat and as many cakes and pies.

Everything was so rich with fat or butter, it could scarcely be eaten. But since the domestic science department has been opened, the girls have learned what constitutes a good meal and how to prepare it. They now take one meat and two or three vegetables with a light desert and make a palatable meal. As a result there are fewer cases of indigestion and chronic stomach trouble."

If there is anything the negro needs it is a knowledge of domestic economy. This is being given in the schools where the domestic science departments are supported.

Take a look into a home in a community where this department has not been opened. The dishes are not clean, having been washed in greasy dishwater and wiped with the same wet cloth that was used for washing. The floor is unscrubbed, the corners of the room unswept, dust is standing on the furniture and the walls covered with cobwebs. The meal must be prepared on a table where the dishes from the last meal have been left unwashed. In many cases enough food is used for one meal to prepare at least three. At meal-time each one takes his own plate and finds the most convenient seat, whether on the steps, in the door or on the kitchen floor. I have actually seen one little boy climb in the middle of the bed to escape the others, and thereby eating his meal in safety.

In a community where the girls have received training the contrast is very great. The home may be plainly furnished, but is clean and well kept. Everywhere we see signs of industry and good training. There may be no cupboard but shelves have been placed in some part of the room and curtained. The table is clean and ready for use, in fact the appearance of the whole room shows signs of good domestic training.

At meal time the family gather about a table that has been spread with a clean cotton cloth; a place is prepared for each one. They are seated, the blessing is asked and the meal is eaten in an orderly manner.

In one of the communities many of the mothers have taken lessons in cooking. They learned much of baking and made their own Christmas candy.

Sewing has been placed in each of the missions for freedmen. Through the training given in this department much of the extravagance in dress, in the rural districts has been done away. Instead of the ribbons, laces and loud colors that were so characteristic in the dress of the people, they are learning plainer and neater styles.

It is interesting to visit one of the sewing rooms in the Alabama missions and see the work that is being done by the students. Here they are taught both hand and machine work. They learn to cut and fit their own dresses.

The sewing teacher in charge gives special instruction in the kind of material to be used and the combination of colors. At one of the closing exercises of a mission school every girl was dressed in white. The dresses were neatly made and trimmed with tucks, without a single ribbon or color. This was encouraging, for the girls in this same community have been known to wear two or three different colors of ribbon at one time.

Through all of the industrial agencies supported by the W. G. M. S. the people are brought in closer touch with the work and are beginning to realize that the supporters of this work are their real friends. They are also opening up a wide field of usefulness. I feel safe in saying no feature of the work is bringing about greater results in the community of Miller's Ferry than the hospital (see Mrs. Johnsons article in this issue.—Eds.) These people know so little about caring for their sick. The nearest doctor is ten miles away and must be paid ten dollars for a visit.

Little progress has been made in getting the people to overcome their superstitious fears of a hospital, but the nurses have gone into the homes and given much needed and helpful information. They have not only been able to administer to the sick but have instigated reforms, such as keeping cleaner homes, having better ventilation, the more practical use of water and special preparation of the diet.

In one of the rural communities it has been known that when a doctor prescribed broth for a sick patient the old winter collard greens were boiled with a piece of salt meat, thickened with flour, and given the patient. This is only one of the many incidents of its kind. On another occasion a nurse went into a home and found a fever patient well rubbed with axle grease.

In connection with the industrial work a farm of 600 acres has been purchased at Prairie, Ala. The chief design of this farm is to teach the people thrift and industry and to encourage them to have homes of their own. The people are learning much home pride since this model farm has set the example.

Many of the buildings have been given by the W. G. M. S., also the parsonage at Miller's Ferry, Ala.

After all, the main factor that is to accomplish the evangelization of the southern negro is the gospel of Jesus Christ, pure and simple. They need a more thorough knowledge of the Bible. Through the evangelistic agencies of our church many are being led to God and the Lord is adding unto the church daily such as are saved.

They are learning that religion is to be lived.

Many of the old ante-bellum Christians will never change their form of worship and the work must be done among the younger generations.

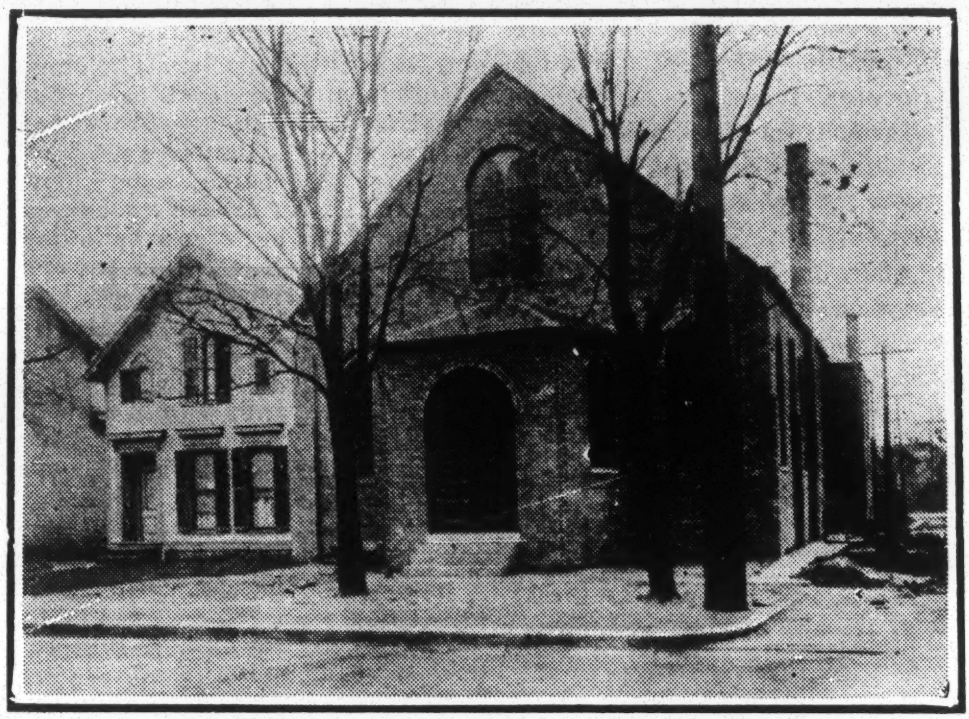
Intelligent ministers are filling the places of the ignorant, superstitous leaders of the churches. It is true that the people have been slow in accepting the gospel as it is taught by our church, yet we have hope for the future. The Bible is gaining hold. The Junior bands are being instructed in the Bible and are learning of Christ and his great love. They are also learning of the doctrine of the United Presbyterian church that is doing so much for them.

If the faithful work that is now carried on among the people in the rural districts is continued and increased, these boys and girls will some day be instruments in God's own hand to be used by him for the christianizing of their own people. The appeal for more help is great and urgent. These black boys and girls need Christ and his divine love. They need faith in God and obedience to His great will. "Pray ye therefore the Lord of the harvest, that he may send forth workers.

And through the efforts of these consecrated workers we may say with the Psalmist: There is a river the streams whereof shall make glad the city of our God.

An Extract from Sermon

Preached on the Occasion of the Third Anniversary of Witherspoon U. P. Church, Indianapolis, Ind., April 24th, by the Pastor. Rev. D. F. White.



WITHERSPOON MISSION CHURCH, INDIANAPOLIS, IND.

WE have completed our third year of life as a church organization. Before we face our quadrennial, let us pause to look back over these years.

A little more than three years ago, thirty-four persons went into the solemn compact to support ordinances provided the Presbytery of Indiana would organize a United Presbyterian church in the city of Indianapolis, for colored people.

On the 30th of April, 1907, the organization was effected, receiving at the time twenty-four charter members into the church.

The Rev. J. P. Cowan, D. D., of Woodruff Ave., United Presbyterian Church, was appointed by presbytery to minister to the congregation until a pastor could be secured to take up the work.

Later the Rev. C. W. McColl of the Baptist church was appointed temporary pastor to relieve Rev. Dr. Cowan, until a permanent minister could be found. The ministry of Rev. McColl continued until July 1908, when Rev. D. F. White, principal of the Academy of Athens, Athens, Tenn., accepted the permanent pastorate of the congregation.

Rev. Mr. White entered upon his ministerial duties the first Sabbath in August, 1908. These three years have been full of changes wrought by progress in many ways.

From a membership of twenty-four the church roll has grown to sixty-four, with a decrease of eleven by removal beyond the bounds of the congregation and death, leaving a present membership of fifty-three.

The church has made friends with sister churches and denominations and holds the confidence and good will of all the community in which its influence and power is felt. The circle of its influence has steadily widened with its

growth. The pastor has enjoyed many honors because of his connection with this splendid people.

Through the grace of God we have come from rented quarters into possession of a beautiful church home where we live in the fear of God and the service of men.

But with this progress and the many blessings of heaven that have come to us, there have also come corresponding burdens, responsibilities, and opportunities.

The burden that weighs most heavily on our minds just now, is the fact that we have a church debt. Then the church is not completely furnished yet. Chairs are to be secured for lecture and primary Sabbath school rooms; the floor is to be carpeted or oiled; our piano is yet unpaid for.

The responsibilties that come to us are many. But first of all we must "make good" to the Indiana presbytery that organized us, and is helping us today in a very substantial way. We must "make good" to the general church which, through Church Extension Board and Home Missions Board, is nurturing us until we can stand alone.

Another responsibility that is ours, is to point out to the white church North, East and West that the negro at its very door, is in need of the same missionary help, as to christian education and spiritual instruction, as the negro in the far South or the Sudan for that matter. I speak advisedly. Manifold are our opportunities. We can sing into the hearts of our neighbors the songs of the ages; men and women can be wooed and won for Jesus Christ; we can seek out the stranger in our midst who has no church home and urge him to share ours; the sick are to be visited and cheered and cured; the poor are to be helped; the disconsolate are to be consoled; the simple Scriptures are to be taught to those who know them not.

The past has been glorious, the present is bright with promise, and the future pregnant with hope.

MRS. SUSIE TITUS WHITE.

The new congregation of Indianapolis met with a serious loss in the death of the pastor's wife who fell asleep March 23rd, 1910.

Mrs. White was educated at Berea College, Berea, Ky. While a student, she married Mr. D. F. White. She continued her work in Berea College as a monitor in the library and student, while Mr. White completed his education at Knoxville College for the ministry. In 1903 Mrs. White joined her husband at our Athens, Tenn., Mission and taught two years in the Academy of Athens. As a pastor's wife she gave herself unselfishly to this field for five years.

Upon going to Indianapolis, she gave her wasting strength to the task of helping her husband build up the Witherspoon Mission. At the time of her death Mrs. White was president of the W. M. S. and chairman of the General committee of the congregation on furnishing their new church.

She was loved by all who knew her.

Some Forward Steps Taken by the Indians at Tama Reservation.

MRS. MATILDA R. SMITH.

THREE or four years ago a prayer meeting in a Meskwaki Indian home was a thing hoped and prayed for, looked forward to, and hopefully expected.

Now the hopes have been realized, and the prayers answered, for the missionaries can go into several homes and be given good attention. Yet we seemed to make no impression. One cold gloomy Saturday afternoon last spring we were holding a meeting at the home of Joseph Tesson (the interpreter.)

JOSEPH TESSON, SR. INTERPRETER.

When we were ready to leave he asked us to stay and explain to his wife what baptism was for. Of course we waited with thankful hearts and Mr. Smith explained it to her. She finally said she wanted to be baptized. It was certainly a joyful time for us to see the dear old soul receive the ordinance of baptism. Her only child living, a young man, cried when his mother became one of the followers of Jesus.

She seemed so earnest and turned around and led forward a little niece whom she was caring for and wanted Mr. Smith to baptize her. It was hard to tell her that at least one of her parents must forsake their heathen belief before that could be. The dear old woman is very happy in her religious life. She prays at every meeting and you do not know how touching it is to see her bow her head and pray so humbly. Our son understands and speaks quite a little of the language and he says she prays "that now since she is old she may not faint but be taken up."

Her son and husband are changed. The son, Joe Jr., was a bad, dissipated boy—but he and his father are now quiet and well behaved. No more drinking—altho they still use the Mescal yet they are not the same men they used to be. Pray for them friends, that they may leave off this one thing that is keeping them from being earnest christians.

One of our most promising Christian boys, Fred Lincoln by name, was sent home from Haskell Government school, a victim of tuberculosis. He is growing weaker but his faith is strong and he says he is not afraid to die and is happy in the hope of a better life beyond. It is a pleasure to do little things for him. His kind devoted mother and the writer baked nine loaves of bread at their home this last week. She prefers the Indian fried dough, but would do anything for her dear boy. He needs the prayers of the whole church, for the poor fellow has many trials and temptations, but he does not yield to the latter or let the former overcome him.

Many of them go to the physician appointed by the Government and then send for us and the white man's medicine when they get sick. There were over thirty in the day school and the boarding school at Toledo last year. They learn rapidly. I am thankful

MARY SOLDIN AND CHILDREN, WHITE BEAR AND GEORGE.

to be able to tell you that there are no more liquor riots on the Reservation. There was so much drunken carousing on the Reservation last fall that the women Missionaries did not like to go out alone. Mr. Smith plunged into the Government fight with three Government men and they closed nearly all the saloons in Marshalltown which is only seventeen miles away. They indicted fifty saloon keepers and bartenders and have not lost a case. The Indians, big, little, old, and young go to every circus that comes along. They would come home drinking and fighting and were really dangerous. But since these new laws have been enforced there is no more drunkenness. Mr. Smith and the Government officers were arrested on false charges and put in jail at Marshalltown for two days and nights. The Mayor refused to let them get in touch with their wives or lawyers and even refused to let them attend services in the jail on Sabbath. They cursed them and would not give them any supper or anything to sleep on.

They would not honor or even look at the Government star worn by Rev. Van-Wert and Mr. Smith. They were finally taken out by friends and restored to their families who did not know where they were. Taking away their whisky made some of the Indians angry at us for awhile, but they are all over that now and we can go anywhere in camp and be welcomed heartily. There is much good in these people if it were only developed.

The hope and faith that they will be a christian people some time is the only thing that keeps the missionaries encouraged and helps them to be instant in season and out of season in their work here at Tama.

NOTE—In a private letter Mrs. Smith says, "Since our short vacation three tuberculosis patients among the Indians have been worse, requiring much of our time and care both night and day. We need a small hospital here at the Mission where such cases could be better taken care of. Will not some kind heart provide this great need."—EDS.

The Warm Springs Indians.

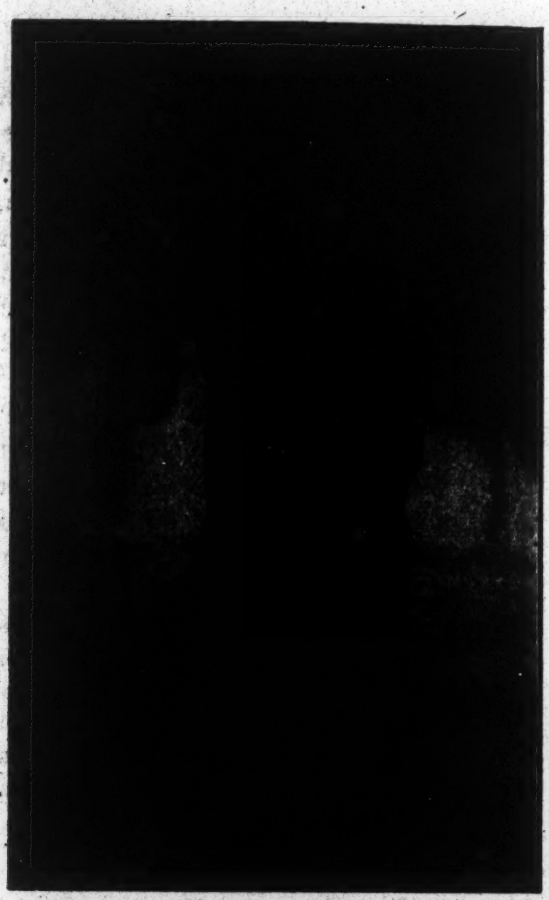
BY REV. A. B. DICKIE.

YOU wish me to tell you "What the Church should know of Missions to the Indians and what forward steps have been taken by your Warm Springs Indians.

In the first place, we are all here and some more. The Warm Springs Indians are not decreasing, nor the other tribes, if I am informed correctly.

So the church should know that we will have the Indians with us, as we shall have other colored races, until the trumpet sounds that time shall be no more. And then there will be no race and no color and no different sounding tongues. The Indians here were very much surprised when they found that the Bible taught them that there was no

more color among the people in heaven than there was color in the sun. And the christian Indians believed it as they believe all that is in the Bible from Genesis to Revelation. No Red, White, Black, Yellow, or Brown people there. If the Bible says so, then, that settles it for the Indian; and there is no contradiction. The story of Jonah and the Whale, Daniel and the Lion's Den, The Three Hebrew Children, Samson, David and Goliath, and Noah and the Ark, are all vivid pictures of lives that have been lived.



WA WE ME KA,
Oldest Man on Tama Reservation.

One day an Indian came to our home and wanted to hear the story of Noah and the Ark. He had seen the picture in one of the Indian homes. We always give them the picture roll used in the Sabbath School, at the end of the quarter; afterward I see the pictures on the wall when I go to their homes. The Indians here have no trouble in believing all of the Bible; and they say that the truth of the Bible gives them so much comfort.

It will not be possible to have evangelistic meetings here this summer. The Indians have several million feet of lumber to cut and draw to the new railroad, a distance of twenty miles from the timber. The mill is running day and night and they are making good wages but the summer will be past before the lumber is cut. The harvest is good and a larger crop was sown than ever before. They are learning to work better and are improving in business affairs. The temperance work is progressing nicely. The building of the railroad has brought illicit disposing of intoxicants near the reservation and this has been harmful to the Indians and a detriment to our work. But a goodly number have signed the referendum petition to vote Oregon dry this fall, and we think it will go dry.

Brother Speer told me he had recommended a medical missionary for Simnasho. That is good. That will do good. Had I been there I would have suggested a farmer missionary. That is a missionary who can set up a mower, reaper, rake, repair them and if necessary make them go. A doctor can visit the sick and treat them; but the sick do not talk. They only want to be made well and they do not show their inner life and you cannot do much with them. The healthy, stout Indian who will likely live 60 or 80 years is the one you want to get. Get out with him on his farm or ranch, work with him and he will talk and you will find out things that you can in no other way find out. When he finds that you are helping him without money and without price, as a christian duty, then his mind becomes very receptive, and often he will unburden his whole heart, for sympathy and help. They are to be pitied; they have much to bear. They have the burden of ignorance, superstition and vice. They know that they cannot compete with the white man's intelli-

A WINTER HOME ON RESERVATION, TAMA, IOWA.

gence. They see the white man coming; he is near, they say. and soon will be all around and among us, and what will we do? We have not the white man's education. You can preach to the Indian ever so fair, and simple and plain and good; but if that is all it will amount to nothing. They have heard "good words" for many a year and heard people talk well, and that was all.

An old Chief, in yonder time, was introduced to his new tyee or superintendent. The tyee reached out his hand but the old chief straightened himself and said, "I want to wait and see before I take the hand of friendship." The Indian is smart. Some of the children in the school are as smart and as sharp as any white children that you will see anywhere.

A farmer missionary or a missionary farmer is to my mind just what the Indians need. The home and life of the red man in other reservations would have been better, had this been the plan from the beginning. If an Indian becomes a christian and does not work, he then is following in the steps of the medicine man and becomes no good to his fellows or to himself. John Smith, the first missionary and superintendent on this Reservation said to the Indians "The Bible and the plow were the only civilizers for the red man.

SUMMER HOME OF JIM PETERS.

Foreign Missionary Correspondence.

The following news from our foreign fields has been unavoidably delayed in reaching the press, partly because of late arrival for June Magazine and also owing to the fact that the July issue is for annual reports only. We trust from this time on for more regularity in our plans for placing this interesting feature in our Magazine. —Eds.

India.

Pathankot.

We have had a fine season in our District this year, for the work is encouraging and camp life simply delightful, especially for a new missionary and his wife. Our one regret is that the season seems too short. We must, as a camp, leave itinerating work which is truly fascinating, go into our house in the station, clean it up to live in for six weeks or so, till the hill going time comes, for the wife and baby, and the husband must live a bachelor's life for five months or so.

Mr. Stewart has baptized one hundred and seven people since he began work in November, and all of them know the essentials of the Christian religion. Oh, that we had enough good, earnest workers, to leave one at each place where we have left these "Little Ones." to teach them and establish them in the faith, but the laborers are few. Pray ye therefore the Lord of the harvest to thrust forth laborers into His harvest. Let us not forget either, to pray for those who dare come out from heathenism and idol worship and whose surroundings and family life tend only to draw them back into the old darkness.

We were in a village not long ago, where there was a Mohammedan who had proved from the Koran that Christ is the son of God, and was quietly telling others about it. Is'nt it wonderful the means God uses frequently to bring men to Himself? Surely His ways are past finding out.

At our last camping place we witnessed a high-caste Hindu wedding ceremony. We heard the drums beating at a distance and knew then that a wedding was going on somewhere. They came closer and closer and stopped in the grove where we had camped. After watching us awhile (for we are as much of a curiosity to them as they are to us) they proceeded with the ceremony. A Brahmin (priest) who had a basket of grains in his hand, dug a hole under a tree, placed the grains in it and poured water over them. While he was doing this the bride of about twelve years and the groom, not more than fourteen years old were slowly going around the tree, each holding an end of a strip of red cloth, the groom's mother guiding the bride whose red, gold bordered chaddar (veil) was pulled down over her face. The groom, dressed in red velvet, with gold tinsel bangles hanging down from his head-dress over his face, preceeded the bride about two feet in their seven circuits around the tree. The red strip of cloth was laid in the basket at the fifth circuit and the groom turned facing the bride during the last two circuits. The groom's mother then carried the bride about ten feet away, the band (which had been playing all the time) led the way back to the city and the ceremony was over. This is an instance of tree worship. Oh! the darkness of heathenism—groping after God and making a god of a tree! May the light, the only true Light soon shine in all India. God grant that we each one may do our part.

Yours in His Service.
Euphemia T. Sewart.

Gurdaspur.

This year we have seen much of the goodness of our God in his answer to our prayers. The Word has been opened up in a new way to some of us, and discussions have been made here that promise much for the Kingdom in Gurdaspur. One of the older workers, definitely decided to go into his circle and give himself to his people, for whatever financial return they can give him.

My class consists of seven women and eight small children, infants in arms, and small toddlers, all with good strong

lungs, and the world-wide instinct to grab for every thing in reach and scream lustily if for any reason the object eludes the effort to procure possession.

The mothers sit on the floor with their books held now in front, now to the left, now to the right and again far above their heads to evade the restless little fingers, while another child pulls her clothing behind. The patience and perseverance of these mothers is commendable and I have enjoyed my class and learned much from them. The mothers have prayed earnestly for these little ones and for themselves that they might be faithful in training them for the Lord and that they may be kept from the evil which surrounds them. Will not the readers of the Magazine pray for these children and for the older children and for the mothers, who live under these hard circumstances that they may rise far above the circumstances into the clear light and liberty of Jesus Christ. Yours in His name

Kate Corbett

Egypt.

American Mission,
Assiut, Egypt.

My Dear Friends:—

Are you praying for the "occasional hearers" of the Word in Egypt? Who can tell what seed may be sown in the heart and bring forth fruit speedily and unexpectedly?

It was to the house of gentle-eyed Sitt Semsunna we one day paid a chance visit. She had just lost a child, and hearing we were in the neighborhood, sent and asked us to come and comfort her. Gladly we went and eagerly she drank in our words. We mentioned the evil custom of general wailings and of how useless they were. She asked us if it was wicked to cry when she was alone. Then she told us that she had dreamed a number of times of her child and asked if this too was wicked. When told that tears would soften woe, if not carried to excess and that God probably sent the dreams to comfort her, she seemed satisfied. She thanked us for our words and prayers when we left, and as the writer did not go again to that quarter of the city for some time she all but forgot this gentle woman.

About six weeks later she appeared at prayer-meeting and at the close sought the one who had visited her. She had a pitiful story to tell of the sickness and death of another child. This had prevented her coming sooner to the prayer-meetng; but she had come now and wanted to profess her love for Christ and acknowledge His help and comfort to her in her sorrow. She became a faithful attendant at church and prayer-meeting and made public profession of her faith in Christ at the first communion service after her appearance at prayer-meeting.

Thus has faith in wayside sowing been strengthened.

Very sincerely yours,
Helen J. Ferrier

The Orphanage at Cairo, Egypt, Miss Margaret Smith Superintendent. Miss Giffen writes of a day's experience.

The children all look happy and I'm sure they are happy in this new home. This home was opened about four years ago with six little girls the first year. Now there are forty-four and we could have had many more had there been room.

The managing committee meets once a month and it is interesting to see the applicants. A mother comes with several children and wants us to take them all. We do not take girls that are old enough for service and if the mother is able for work, we turn her away to look after her own children, but sad are the tales of woe. One woman whose husband is in the insane asylum is left with three little chilren and no support. She herself is frail and not able to work for a living for herself and what can she do for these little helpless ones? It would take a wide house to hold all the truly needy who come to us.

The line must be drawn somewhere and how hard hearted we must seem at times when the very needy must be turned away. We never turn any away without the feeling, they are being denied a chance to obtain the Bread of Life!

Very sincerely in His service,
E. N. Giffen.

Editorial.

An Eventful Itinerary Contemplated Through Our Foreign Mission Fields.

Mrs. H. C. Campbell and Mrs. J. B. Hill, Members of our Women's Board, will Sail for India September 24th.

For several years the importance of a visit to our foreign fields, by two members of our Women's Board, has been urged before the annual meetings of the Women's General Missionary Society, by our foreign missionaries. Each year the missionaries present gave convincing arguments warranting such an outlay of time, money and strength. The request each time included the proposition for the women of the church to provide the necessary expense of such a trip. The project seemed so great in its responsibility and necessary planning, especially to members of the Women's Board, as the duties of the Board were increasing each year, and how to arrange for the absence of two members for a protracted journey was a problem.

While the Board was in sympathy with the appeal, and from their own experience could value its importance, yet at no time did they advocate it, prefering that the women of the Missionary societies become responsible. The providential leadings of the urgent appeal of the missionaries will always be associated with this journey to the foreign fields. Those who have been deeply concerned in bringing this desire of the missionaries to a reality have also studied the benefits to be derived. Our space at this writing will not permit us to tell all that is so interesting to know of the sympathy and interest shown by many women, in the United Presbyterian Church in this matter. Opportunity to express the opinion of the women was given at the convention in St. Louis. Mrs. Ashwood, president, had shown an interest that brought a sum warranting the Women's Board to make necessary arrangements in accordance with the action of the committee.

Mrs. H. C. Campbell, Foreign Missionary Secretary of Women's Board and Mrs. J. B. Hill, Treasurer of the Women's Board, are chosen for this eventful journey to the mission fields; both women of great ability and large experience in matters pertaining to the work done by the Women's Board. Mrs. H. C. Campbell is one of the charter members of the Board during the twenty seven years of its organization and has given her most devoted service, her time, talent and means with results the church can well afford now to honor.

The work done by Mrs. Hill is hardly exceeded by any; she is a woman of rare judgement. It is gratifying that these two who have visited the Freedmen Mission fields together, and know the conditions of the Home Mission Fields so well, will add to their large experience, the benefits of the visit contemplated. The sum required for this trip is not to be taken from any of the funds pledged for regular work. It is one of the opportunities we have desired, that of showing some appreciation to the Women's Board direct, as faithful servants of our work. If all the members of the Missionary societies would contribute to this expense, the sum required would be readily furnished and no one assessed beyond their ability. It is exceedingly gratifying that the long desired visit, and its certain benefits to the foreign fields, is soon to be a reality.

These two congenial friends will start on this long and strenuous journey accompanied with many prayers and loving thoughts of a wide area of the church. Perhaps nothing of so much interest to our women has occurred and we believe the project will quicken every woman to closer relations between Home and Foreign fields. They have no easy task before them. There is more or less risk in a protracted journey into such extreme climes. We will continue to pray for them in their long absence from home.

Dear women of the church: think of these two women burdened with the responsibilty of seeing and doing what will eventually bring great joy and interest to the cause they represent. And now we only need to remind all who have assumed a share in the expense of this trip that the money is now due—September 1st—and should be sent through Presbyterial treasurer—and to every one not yet subscribing, the fund is open for subscriptions until the amount necessary is provided.

* * *

To keep informed about women's work read the Board and Treasurer's report found on last pages. Both Secretary and Treasurer furnish this each month.

* * *

Miss Mary Lawrence, a faithful and experienced Missionary, will return to her work in India, sailing September 2nd.

* * *

Mrs. Campbell and Mrs. Hill expect to sail September 24th. Messages intended for them on their departure for India should be addressed in care of *Princes Irene* Sailing Steamer, North German Lloyd Line, New York City.

Study for the Month.

OCTOBER—FREEDMEN AND INDIAN MISSIONS.

Suggestive scripture text: "Go and tell this people.

Roll call—Scripture verses.

Topics for Study.

1. What has been done to evangelize the negro of the South?
2. Our share in this work. Educational, evangelistic and medical agencies used and supported by the Women's General Missionary Society.
3. Industrial missions; to what extent are they a part of mission work?
4. What is needed to make the Freedmen useful citizens?
5. A tour through the Freedmen mission stations.

Our Indian Missions.

1. Some things we should know of missions to Indians.
2. What the Government is doing for the education of the Indian.
3. A forward step in our Missions to the Indian.

FORM OF BEQUEST.

I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

What is a Thank-Offering?

Is it when you pay a debt?
No! You haven't guessed it yet.
You're just *honest* when you pay
What you've owed for many a day.
But when all your debts are paid,
When God's share a tenth you've made,
And you say, "I've surely done
All He asks of any one,"—
Then you think of things you've had,
Lots of things to make you glad,
And you think, and think and say
"What can I for *blessings* pay?"
Generous giving, you'll conclude
Is the rule for gratitude
And when such love-gifts you bring,
That's a real Thank-Offering.

—*Selected.*

Efforts to Stimulate Liberal Giving.

During the past month letters containing suggestions in regard to pushing the thank-offering work in all congregations before the "Ingatherings" are held this coming fall, were sent to the Thank-Offering Secretaries of 68 Presbyterials, to the Presidents of 873 Women's, 220 Young Women's, and 483 Junior Societies.

To the Junior Leaders were also sent over 14,000 little pink card-board letters for the Juniors—one for each boy or girl.

The annual report of the General Secretary of Junior work shows that of the 483 Junior Societies, only 220 report having given thank-offerings last year. Can it be that less than one half of the Juniors are being trained to give unto God gifts of gratitude for the many blessings He is daily bestowing upon them? To help the Junior Leaders interest the children in the different departments of mission work, under the care of the Women's General Missionary Society, a new Responsive Service has been published for use at the society "Ingatherings"—entitled Worship In Thanksgiving. It is illustrated with pictures of children among the Indians, Freedmen, Mountaineers, Immigrants, Egyptians, Sudanese and of India. Underneath the groups, are rhymes telling of the needs of those who are being told the "story of Jesus and His love" through the thank-offering. A copy of this Service should be given to every Junior for study. Price per dozen 15c: per fifty 50c: per hundred 75c. Order from 905 Publication Bldg. North St. Pittsburg, Pa.

If any President of a society or Junior Leader lays her letter aside and neglects to read it to her society or fails to co-operate with the congregational Thank-Offering Secretary (or committee) in extending the work, she retards the work, and will be largely responsible if the efforts put forth are not a success.

All officers of societies are important parts of the machinery of the Women's General Missionary Society, and each one must do her full part in making the "wheels go 'round"—if it is to produce work "fit for the Master's use."

Rich in its Friends.

The Thank-offering department of the Women's General Missionary Society is rich in its many friends. They are not confined to any one part of the church, but are found in all parts—north, south, east and west. They are not confined to any one class, but are found among the aged, the middle-aged, the youth, the children and even among the precious wee babies, as gifts go to prove.

No department of work for missions has a more loyal band of supporters, a band whose offerings from year to year

are prompted by an enthusiastic loving devotion to God's cause.

May its number of friends increase until all God's people will have become thanks-givers and thanks-livers!—Then will it come to pass that all departments of the church's work will sing for joy over full treasuries, with all appeals heard and granted.

——

Women's Jubilee Year.

The year 1910-11 marks the fiftieth missionary anniversary of the organization of the first Women's Board of Missions in America—The Woman's Union Missionary Society,—and the tenth year of United Study of Missions.

This fact calls for the Women's Missionary societies of all denominations to celebrate the two anniversaries and make of the celebration, the Jubilee of Women's Foreign Missionary Work.

The Central Committee on the United Study of Missions has been divinely led to publish a book entitled "Western Women in Eastern Lands," written by Mrs. Helen B. Montgomery as the text-book for Mission Study for this year.

During this Jubilee Year, all women interested in missions, will be reviewing the past and seeking to know the Genesis of the movement which in a half century has illustrated the wonderful power women's work has had in making known to the world the gospel story.

Mrs. Montgomery's Text-book is a marvelous presentation of facts such as cannot be found in any book on the subject, yet published. The first chapter of forty-one pages—What Our Mothers Have Told Us. A Story of Beginnings—is well worth the amount paid for the entire book of 286 pages. In celebrating the Jubilee Year throughout America, Women's conferences are to be held in twenty different cities, closing with a great conference representing all denominations to be held in New York City in May, 1911.

The Committee in charge of carrying out this plan calls for each denomination to be ready to present a large Thank-offering to the Lord for the carrying on its own women's work.

When the Missionary societies—Senior and Junior—of our United Presbyterian Church are always to the front in the giving of offerings of gratitude to the Lord, why can they not plan to make their Thank-offering of this coming fall their Jubilee Offering and be ready to lay it upon God's altar at the Conference of Protestant women in New York next May?

We, as United Presbyterians, owe it to our own church—which leads all others in its average per member to missions, as well as to the movement, to take an active part in making the Jubilee Anniversary a great success in the advancement of Christ's Kingdom. Letters have already been sent to the Presidents of all societies urging that strong effort be made to have the gift from each society this fall average ten cents a week per member. This can easily be done if women of means will but double or treble their average per week, in order to help those who may not be finanically able to pay the full $5.20 for the year. We earnestly plead with officers of every society to co-operate with the congregational Thank-offering committee in its efforts to procure the average of $5.20 per member—before the Ingatherings are held. A good plan is to district the congregation and give each district in charge of a committee of two women (who are liberal givers themselves) to visit and personally solicit generous Thank-offerings this Jubilee year.

Before the committees start out in this special work, every member should not only read carefully, but *study* the story of woman's fifty years of work, as given in the text-book "Western Women in Eastern Lands." Order of Mrs. John A. Crawford, 903 Publication Bld'g, Ninth St., Pittsburg, Pa.—Cloth bound, 50 cents, Paper covers, 30 cents.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—Fifty New Societies This Year.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.
Miss Roma Beatty, Sialkote, India.
Miss Bertha Houston, Frenchburg, Ky.
Miss Christianita Totten Henderson, North Carolina.

"Bowed with the weight of centuries
He leans upon his hoe and gazes on the ground,
The emptiness of ages in his face.
We stole the freedom of this man, and now God says to us
Upon this man four-fold--say not 'Tis merchandise, he hath no soul.
We send to earth's remotest bound
To tell the heathen there's a God in heaven and earth,
What shall we do with this man at our door?"

Selected.

Suggested Program for October.

TOPIC—FREEDMEN AND INDIANS.
SING—
ROLL CALL—Temperance Items.
PRAYER—For Freedmen and Indians.
SCRIPTURE LESSON—Good Samaritan.
QUESTIONS AND GENERAL DISCUSSION.

1. Stand typical Negro beside a typical American; how account for the difference?

2 Is there anything in African heritage to perpetuate?

3 Compare African child with American child as to his possibility of useful manhood.

4 Why were not our native Americans slaves instead of the Africans?

5 How did immediate enfranchisement of the Negro influence his developement?

6. Give cause of race prejudice and its cure.

7. Name in the order of their importance, the Negro's educational needs.

8. What is the permanent value of Hampton, Tuskegee and our own colleges to our Republic?

9. Taking facts as they are how can we best help the Negro and Indian to become responsible citizens?

10. Why does the Negro respond more readily than the Indian to the missionary?

11. What is the Christian attitude toward any race problem?

12. Give your most interesting item concerning our work among Freedmen and Indians.

Adapted from Mrs. J. C. Alter's questions on "The Upward Path."

The Mission Book Contest. Have You Tried It?

The Women's Board has authorized the Secretary of the Young Women's Department to offer two prizes to societies entering a "Book Contest:"—ten dollars as the first prize, and five dollars as the second.

RULES FOR THE CONTEST·

1. Every contestant must be a member of a Young Women's Society.

2. The Literature Secretary of each society shall have charge of the contest, and keep a written record of names of contestants and the number of books read by them.

3. When the contest closes each society must report to its Presbyterial Secretary of Young Women's work the following:

(a) Name of society and full address of the president.

(b) Total membership of society.

(c) Number of members having read books on missions during time of contest. November 1—March 1.

4. Presbyterial Secretaries must report in full for every society having entered the contest to the General Secretary, Mrs. J. A. Alexander, Crafton. Pa,. before March 1, 1911 or run the risk of not being included in said contest.

5. In all Presbyterials not having Secretaries of Young Women's Work, societies shall send their reports in detail according to Rule 3, to the address of the General Secretary as given in Rule 4.

CONDITIONS OF CONTEST:

1. The books read must bear on mission work at home or abroad, or on kindred subjects; those on the work of our own United Presbyterian Church being given the preference.

2. The first prize—of ten dollars—will be given to the society having read the highest average number of books per member.

3. The second prize—five dollars—will be given to the society reporting the second highest average.

EXPENSES:

To meet the expense of procuring the books, four methods are suggested:

1. Special contributions from the members of the society and their friends.

2. To solicit honorary members and have each one pay 25 or 50 cents membership fee.

3. Hold a "Book Social" before entering the contest, and have appropriate books on hand; also have a box in a convenient place for free will offerings for the book fund.

REQUESTS:

Under no circumstances take the expense of carrying on the contest from the mission funds of the society.

Let each society, as soon as the contest is entered upon, report to the General Secretary, that she may publish the list in full in the Women's Missionary Magazine.

Read the Magazine faithfully each month and watch for the Messages in the Young Women's Department—Subscription price 5 cents per copy or 60 cent a year.—Order of Mrs. S. M. Kelso, Xenia, Ohio.

SUGGESTIONS:

Secure at once catalogues of books from the U. P. Board of Publication and other publishing houses.

Select carefully and prayerfully the books desired and send your order promptly that you may enter the reading contest on time.

Interest young men in this "Book Contest" and solicit them to become honorary members of your society.

At close of contest hold a "Book Review Social."

Call the roll and have each member name her favorite book and give one lesson she learned from it.

Have the social reported in full to the General Secretary by March 1, 1911.

Mrs. J. A. Alexander.

Miss Houston wishes through the Magazine to thank all those societies and churches, who have so liberally responded to her appeal for books and papers for the work at Frenchburg. About 400 books are catalogued and in use and quite a number of boxes not opened for lack of cupboard room.

Many are enjoying the reading of these this summer and we feel that they have been of help and will be more in the future.

The Missionary Cruise.

Steamer Yacht Athena.

At last we are off for our Missionary Cruise. Up to today we have been merely tourists, "doing Europe" in much the American style. England, Holland, Belgium, Germany, Austria, Italy, and Greece have been touched, and although we had time for only a glimpse, we rose early and stayed up late, kept

going all day and part of the night in order to do the possible.

It has been a great pleasure to see the places famous in art and history, in song and story. We arrived in Trent so late that we could only walk around the outside of the church, so famous for its Council, but we went again before our early breakfast hour to see the inside. We had five full days in Athens and agreed that

"One vast realm of wonder spreads around,
And all the Muse's tales seem truly told."

Of course we have realized, as never before, the debt we owe Europe for what we enjoy of civilization in our own beloved land.

We took two or three days to go over to Oberammergau to see and hear those earnest Bavarian people tell the story of Christ to the thousands from all over the world who come into their homes and hearts. The play held that great concourse from 8 to 11:45 A. M., and from 1:45 to 6 P. M., with little moving or restlessness—such is the power of that story over the hearts and minds of men. We came from it as from a real communion service—thoughtful, prayerful. Anton Lang is a rare character, a separated life. It is his highest ambition to live the Christ life, not only in the year and occasions of the play, but all the time of the nine years between. It would be a long story to tell what we saw and learned in our little visit to that picturesque village. One of the events of our trip thus far has been the reception tendered our party by Anton and Frau Lang in their own garden on Saturday P. M. It was a genuine pleasure to meet and talk with them both. They speak English fluently.

We have had one other touch in our experience that has proved a spiritual uplift to us all. The Sabbath we were in Athens, one of our guides, Dr. Miller of New Orleans, who has been at the head of the American archaelogical work in Corinth, took us to the Protestant Church.

The man who has been the center of power for all the Protestant work in Greece is Dr. Kalapothakis. His conversion took place in the days of Dr. King of the American Board. He has endured trials and great tribulations to secure the organization of this little band of devoted christians in Athens and five or six others in different parts of Greece. The burden of it is to fall again upon his shoulders and very heart now, because the pastor is starting this week to America to continue his studies in some theological school. He preached his farewell sermon on Sabbath and the old Dr. wept as he told our Dr. Beach that he did not know whether this man would ever come back to them, for four young men had previously gone to America to study and prepare for the work of the ministry in Greece and had been lost to them forever through the higher criticism which they got there. What a commentary on our Christian education in America!

He, with the weight of his eighty-six years upon him, with his son, a Harvard Ph. D., and his daughter, an artist of some note, attended our P. M. service on Mars Hill and met us in our Hotel parlors at night to give us a history of the work of Protestant missions in Greece.

As we left Athens we sailed out of the Piraeus, passed Salamis, watched the Parthenon on its throne for miles and miles, passed Marathon and Thermopylae, and expressed again our gratitude to this enchanted land for the civilization which, when glorified by the Man of Galilee has made our country what it is.

Anna A. Milligan

Constantinople, Turkey.

Henderson, N. C. Mission.
Aug. 6., 1910

Dear Friends:—The vacation has passed so rapidly that it is hard to realize that in three weeks we begin school-work again.

I was reminded some days ago that the

next number of the Women's Missionary Magazine, will be the Freedmen's number, so I decided that I would send you a short message through it.

Some time ago a friend wrote to ask us to mention some of the real marks of progress that we had noticed among our people.

For several years you have been contributing to the support of work among the Freedmen of the South and have been untiring in your efforts to help them in every way, so it is very natural that such inquiries should be made.

The question has also been asked; "Do your students put in practice what they learn in school when they return to their homes?"

While we can mention many marks of progress that we notice among our students in school, we are not always in a position to tell what they do in their homes.

For about a month, two of the Henderson workers have been in Durham attending the "National Religious Training School." A few days ago we remembered that twelve miles from us, in a little town called Chapel Hill, several of our students live. We decided to visit them and get some idea of their home-life.

The first visit was indeed pleasant and gratifying to us in several ways.

The student with whom we stopped lives in a neat little cottage of four rooms. In the front yard she has flowers, in the back, a nice vegetable garden.

In the interior of the house things were neatly and tastefully arranged and cleanliness pervaded the whole atmosphere.

Our little hostess did not seem quite satisfied. She said to me: "I am sorry that you have caught me this way. You have always said so much to the girls about keeping the back yard clean and I've not had time to keep mine in very good condition lately."

I think however, that she was only over anxious to please, for there was really nothing about the place that any one could have criticized.

What can be said of this home is also true of others that we visited. We noticed how their rooms were adorned with little articles of needle work that they learned to make in the sewing room. Then there were Bibles in all of those homes. In one I counted five, besides the large family Bible. There were no dusty shelves or sooty lamp chimneys.

We noticed again, a marked difference in the conduct of our girls, in contrast with others of the town. On one occasion, when many of the young people were together having a social time our own girls, while they enjoyed themselves, never got loud and boisterous. The same could not be said of others who were there.

An intelligent colored minister of the town, remarked to us that he is always pleased to see the young people from Chapel Hill go to the Henderson Mission that the influence of the school could be seen very plainly in the lives of those who attended.

The spiritual uplift is also very apparent. These young people, when at home during the summer, teach in the Sabbath schools and help in the Y. P. C. U., and missionary societies of the churches of which they are members. These little points mentioned are the ones that we are always anxious to know. We want to know if the students make practical use of the things that we teach them when away from our influence.

It is needless to say that we felt amply repaid for our visit and will take up our work with joy and a feeling of encouragement in our hearts because we feel that the dear Father has blessed and is prospering the work of our hands.

Yours in His service.

Christianita Totten.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

Encourage Junior Work.

A letter came to the secretary's desk this week which reads like this—

At the last meeting of our Women's Missionary society we discussed having a Junior Society and I have been instructed to write you for plans and suggestions as we have decided to organize.

[*Signed*] Secretary of Women's Missionary Society.

This is encouraging and a step in the right direction. Would that all the Women's Missionary Societies in congregations where there are no Juniors take this action.

Junior work throughout the church should be encouraged because the work to be done in the very near future depends on the children of today and the child should be trained to occupy its rightful place "In the midst."

There is a great field opening up for trained workers. They will have a good chance to exert their influence.

In a recent Sabbath school lesson we studied how the disciples tried to hinder the mothers from bringing the children to Christ. Did it ever occur to the mothers of today that they were doing just what Christ so severely condemned in the disciples? How? By their indifference and hesitancy in doing their part in the training of the children. They are not willing to take up the work of leading or urging others to volunteer to come up to the help of the Lord in this great work. It is a very serious thing if we, by our indifference are stopping these little people from being developed for their rightful places in the church of the future.

The report of the Junior work last year showed a very encouraging condition. There is no work that gives greater encouragement and shows greater rewards.

Thirty-six societies were organized last year with an increase in the membership of nearly seven hundred. In actual numbers six hundred and ninety-two. Seven hundred and ten of these professed their faith in Christ and united with the church. In reading the secretary's annual report in the July magazine, you will see that *fifty* new societies and Little Light Bearers has been set as the goal for next year. From the interest manifested this early in the year we feel confident the goal will be attained.

In three months *ten* new societies have been reported and eight others promised in the early fall. Is this not encouraging? New societies should be promptly reported to the secretary.

If you, readers, belong to a congregation where there is no Junior, will *you* take it as *your* duty to bring the subject before your society for discussion at the October meeting and write me the result.

Never mind, if you cannot think of any one to act as superintendent. It has been brought to the mind of the secretary a number of times how God brought forth the right person at the right time in a most unexpected way. You may not have your eyes in the right direction.

It is not necessary that the leader be a woman, some of our most successful superintendents are of the other persuasion.

Write to the Junior secretary for leaflets "The Women's Missionary Society and the Junior," "Helpful Hints for Junior Workers," "Twenty reasons why children should be interested in Missions," and for sample copies of the Junior Missionary Magazine and you will be ready to begin work.

Now is the best time of the year to organize, as active Christian work is opening up in every other department.

Now when Christ who loves little children is waiting to bless all your efforts in their behalf.

Treasurer's Report for month of July, 1910.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionar'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hosp	Magazine Fund	Miscellaneous	TOTAL
Allegheny	42 00	85 00	102 00	25 00	17 00	7 00													3 00	281 00
Argyle						3 00														3 00
Arkansas Valley	16 00	12 00	10 00	2 00	8 00		2 00													50 00
Beaver Valley	20 00	10 00	25 00		15 00									5 00		5 00			5 00	85 00
Boston	23 00		9 00	5 00	8 00															45 00
Butler																			5 00	5 00
Caledonia						10 00														10 00
Cedar Rapids	10 00	71 00		9 00										5 00					14 00	109 00
Chicago	91 00		39 00	4 00	5 00		16 00	5 00												160 00
Cleveland		180 00	30 00	3 00										5 00						218 00
College Springs		100 00				12 00														112 00
Conemaugh		122 00																		122 00
Detroit	7 00													5 00						12 00
Frankfort	13 00		4 00		4 00			1 00						5 00						27 00
Illinois Southern	18 00	148 00	41 00	5 00	8 00	6 00		6 00							3 00				15 00	250 00
Indiana		72 00																		72 00
Indiana Northern			7 00																	7 00
Keokuk		58 00	50 00																18 30	126 30
Los Angeles	23 00	61 00		5 00	43 00			10 00											1 00	142 00
Mansfield		22 00			5 00															27 00
Monongahela		150 00	148 00		50 00										26 00	35 00	1 00			410 00
Muskingum		78 00			10 00															88 00
Ohio First	20 00	125 00	40 00		6 00		5 00	5 00											12 00	213 00
Oklahoma	8 00		10 00		2 00															15 00
Omaha	395 00	28 00	8 00	1 00	2 00		5 00												5 00	444 00
Philadelphia	15 00	84 00	44 00		5 00	13 00														111 00
Puget Sound		25 00																		25 00
Rock Island	21 00	24 00	2 00	2 00	2 00															51 00
San Francisco		17 00																		17 00
Steubenville	10 00	8 25				1 00													1 75	21 00
Westmoreland	1 00	48 00	20 00		15 00	10 00													27 00	116 00
Wheeling	40 00																			40 00
A Friend		125 00																		125 00
Norris Square S. S., Phila		125 00																		125 00
Camden					22 00															22 00
Sale of rings	25 00																			25 00
Mrs. J. G Wallace	30 00																			30 00
A Friend			55 00																	55 00
Miss M. A. Bell		24 00																		24 00
Local Ex. Com., St. Louis	50 00		66 00																	116 00

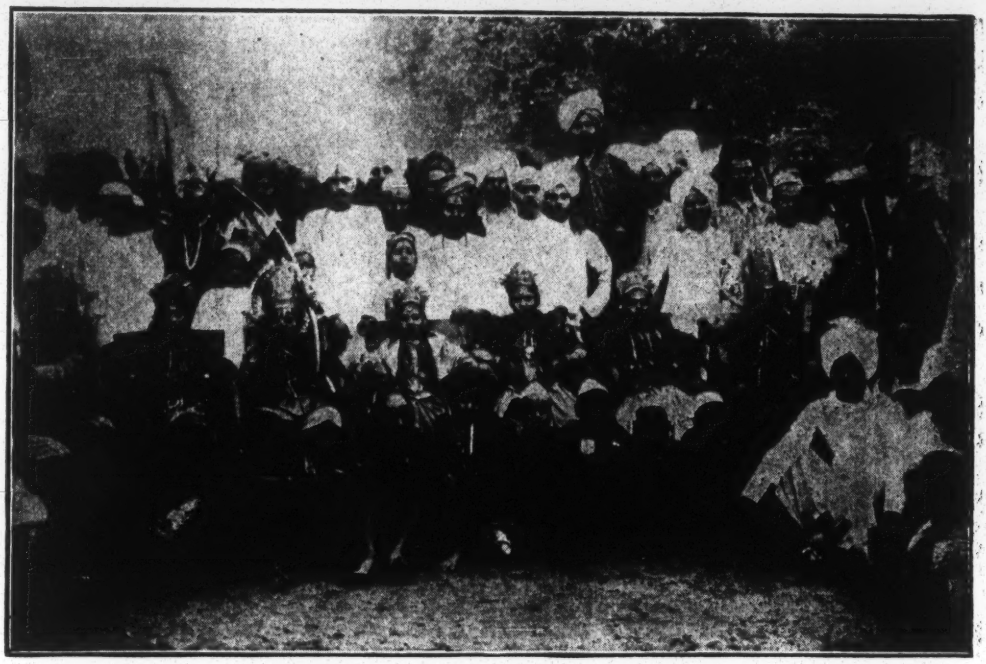
| | | |

ONE OF THE CHILD WIDOWS OF INDIA.

A VISION.

I see in India those little baby wives. 2,000,000 of them under 10 years of age! Within every one there is a throbbing heart that God loves and would help, if He could get lips that would take His word to them.

George Sherwood Eddy.



A HINDOO RELIGIOUS FESTIVAL.

EMANCIPATION OF INDIA'S WOMEN.

SCENES IN INDIA.

HEATHENISM AND CHRISTIANITY IN CONTRAST.